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XIII. *THREE GRANTS OF LAND, inscribed on Copper, found at UJJAYANI, and presented by MAJOR JAMES TOD, to the ROYAL ASIATIC SOCIETY. Translated by HENRY THOMAS COLEBROOKE, Esq.*

Read December 4, 1824.

THE translations, which accompanied the *Sanskrit* inscriptions on copper presented to the Society by Major Tod, having been made through the medium of an interpreter, I have thought it right to re-examine the originals, at the same time that I undertook the decyphering of a third inscription, likewise presented by Major Tod, but unaccompanied by a translation.

Neither of the three inscriptions in question is complete. They had originally consisted of a pair of plates in each instance : as is evident, both from the-contents, and from the very appearance ; for they exhibit holes, through which rings were no doubt passed to hold the plates together. In one instance, it is the last of the pair, which has been preserved. In the two others, the first of each remains, and the last has been lost. Enough, however, subsists, in these fragments of inscriptions, to render them useful historical documents ; as is amply shown in the very interesting comments on them which Major Tod has communicated.

I now lay before the Society a transcript of the contents of each plate, as read by me ; and copies, *fac-simile*, of the originals. My own translations follow ; and notes will be found annexed.

On collating the *fac-simile* with the transcript, the learned reader will observe that errors (for engravers are not less apt, than ordinary copyists, to commit blunders) have been in several places corrected. Where the mistake and requisite correction seem quite obvious, I have in general thought it needless to add a remark. But, wherever it has appeared necessary to give a reason for an emendation, an explanatory note is subjoined.

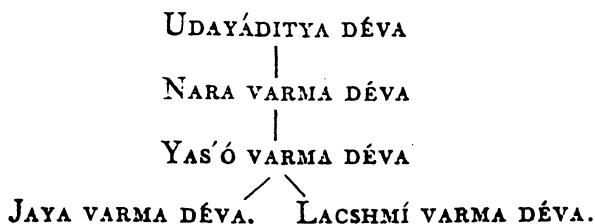
All these inscriptions are grants of land, recorded upon copper, conformably with the usage of the Hindus, and the direction of the law, which

enjoins, that such grants should either be written upon silk, or inscribed upon copper.\*

One of these grants or patents, records a donation of land made by the reigning sovereign of *Dhárá*, on the anniversary of the death of his father and predecessor, in 1191 of the *Samvat* era; confirmed by the prince his son, at the time of an eclipse of the moon, in *Srávána* 1200 *Samvat*. It appears from calculation that a lunar eclipse did occur at the time; viz. on the 16th of July A.D. 1144, about 9½ P.M. apparent time, at *Ujjayani*.

This date, so authenticated, becomes a fixed point, whence the period, in which the dynasty of sovereigns of *Dhárá* flourished, may be satisfactorily computed. The series of four princes, whose names are found in these patents, two of them anterior to A.D. 1134 (1190 *Samvat*), and two of them subsequent to that date, (for the anniversary of *NARA VARMA*'s funeral rites in 1191, determines his demise in 1190 *Samvat*;) may be taken to extend from the latter part of the eleventh century of the christian era to near the close of the twelfth. It is carried retrospectively, through a line of three more princes, to *SINDHU* grandfather of *Rájá Bhója*, by the marble at *Madhucara-ghar*, and other evidence; as shown by Major Tod.

The earliest of the three patents inscribed upon copper, which were procured by Major Tod at *Ujjayani*, bears the date of 3d *Mágha sudi* 1192 *Samvat*, answering to January A.D. 1137. It has the signature of *YASÓVARMA DÉVA*, who, in the preceding year, 1191 *Samvat*, had made a donation of land on the anniversary of the demise of his father *NARA VARMA DÉVA*, which was confirmed (apparently in *YASÓVARMA*'s life-time), by his son *LACSHMÍ VARMA DÉVA*, in 1200 *Samvat*: as above noticed. The latest of the three grants is by his successor *JAYA VARMA DÉVA*, and, being incomplete, exhibits no date. Both these patents agree in deducing the line of succession from *UDAYÁDITYA DÉVA*, predecessor of *NARA VARMA*. There is consequently this series perfectly authenticated :



\* Digest of Hindu Law, 2. 278. As. Res. 2. 50.

## No. I.

*A Grant of Land inscribed on Copper, found at Ujjayani.*

'Om! Well be it! Auspicious victory and elevation.<sup>(1)</sup>

Victorious is he, whose hair is the etherial expanse;<sup>(2)</sup> who, for creation, supports with his head that lunar line<sup>(3)</sup> which is a type of the germ in the seed of the universe.

May the matted locks of love's foe,<sup>(4)</sup> reddened by the lightning's ring that flashes at the period of the world's end, spread for you nightless<sup>(5)</sup> prosperity.

The great prince,<sup>(6)</sup> resplendent with the decoration of five great titles<sup>(7)</sup> with which he is thoroughly and excellently embued and possessed, the fortunate LACSHMÍ VARMA DÉVA, son<sup>(8)</sup> of his Majesty,<sup>(9)</sup> the great king, sovereign,<sup>(9)</sup> and supreme lord, the fortunate YASÓ VARMA DÉVA, son<sup>(8)</sup> of<sup>(9)</sup> NARA VARMA DÉVA, son<sup>(8)</sup> of<sup>(9)</sup> UDAYÁDITYA DÉVA, acquaints the *Pat'acila*<sup>(10)</sup> and people, Bráhmaṇas and others, inhabiting *Bādāudagráma*<sup>(11)</sup>, dependant on *Surásan'i*, and *Utt'havan'aca-gráma*<sup>(12)</sup> appertaining to *Téptá-suvarn'a-prásádicá*,<sup>(13)</sup> both situated in the twelve great districts<sup>(14)</sup> held by royal patent; be it known unto you: Whereas, at the fortunate *Dhára*,<sup>(15)</sup> the great king, sovereign, supreme lord, the fortunate YASÓ VARMA DÉVA, upon the anniversary<sup>(16)</sup> of the great king, the fortunate NARA VARMA DÉVA, which took place on the 8th of *Cártica sudi*, years eleven hundred and ninety-one elapsed since *Vicrama*, having bathed with waters of holy places, having satisfied gods, saints, men and ancestors with oblations,<sup>(17)</sup> having worshipped the holy BHAWÁNÍPATI,<sup>(18)</sup> having sacrificed to fire offerings of *samí*, sacrificial grass, sesamum and boiled rice,<sup>(19)</sup> having presented an *arghya*<sup>(20)</sup> to the sun, having thrice perambulated *Capilá*,<sup>(21)</sup> seeing the vanity of the world, deeming life a tremulous drop of water on the leaf of a lotus, and reckoning wealth despicable:—As it is said:

This sovereignty of the earth totters with the stormy blast;<sup>(22)</sup> the enjoyment of a realm is sweet but for an instant; the breath of man is like a drop on the tip of a blade of grass: virtue is the greatest friend in the journey of the other world.—

Considering this, did grant by patent, preceded by gift of water,<sup>(23)</sup> for as long as the sun and moon shall endure, unto the *A'vasat'hica*<sup>(24)</sup> the fortunate VANA PÁLA, son of the fortunate Vis'WARÚPA, grandson of the fortunate MAHIRA<sup>(25)</sup> SWÁMI, a venerable Bráhmaṇa of *Carñáta* in the south, who studies two *védas*<sup>(26)</sup> and appertains to the *As'waláyana*<sup>(27)</sup> *śác'há*,

sprung from the race of BHÁRADWÁJA,<sup>(28)</sup> and tracing a triple line of descent, *Bháradwája*, *Angirasa*, and *Várhásapatiya*,<sup>(29)</sup> settled at *Adrélavaddhávarist'hána*,<sup>(30)</sup> the aforesaid *Badaüda-gráma* and *Ut'havaníaca gráma*, with their trees, fields and habitations,<sup>(31)</sup> together with hidden treasure, and deposits, and adorned with ponds, wells and lakes.

On the 15th of *Srávána sudi* in the year 1200, at the time of an eclipse of the moon,<sup>(32)</sup> for our father's welfare, we have again granted those two villages by patent with the previous gift of water;<sup>(23)</sup> therefore all inhabitants of both villages, as well the *Pat'tacila*<sup>(10)</sup> and other people, as husbandmen, being strictly observant of his commands, must pay unto him all dues as they arise, tax, money-rent, share of produce,<sup>(33)</sup> and the rest.

Considering the fruit of this meritorious act as common, future princes, sprung of our race, and others, should respect and maintain this virtuous donation accordingly.<sup>(34)</sup>

By many kings, SAGARA as well as others, the earth has been possessed. Whose-soever has been the land, his has then been the fruit.<sup>(35)</sup>

He, who resumes land, whether given by himself, or granted by others, is regenerated a worm in ordure, for 60,000 years.<sup>(36)</sup>

RÁMABHADRA again and again exhorts all these future rulers of the earth : this universal bridge of virtue.....<sup>(37)</sup>

(The remainder, upon another plate, is wanting.)

## No. 2.

### *A Grant of Land, inscribed on Copper, found at Ujjayani.*

'Om ! Well be it ! Auspicious victory and elevation !

Virtuous is he, whose hair is the etherial expanse;<sup>(2)</sup> who, for creation, supports with his head that lunar line<sup>(3)</sup> which is a type of the germ contained in the seed of the universe.

May the matted locks of love's foe,<sup>(4)</sup> reddened by the lightning's ring, that flashes at the period of the world's end, spread for you nightless<sup>(5)</sup> prosperity.<sup>(38)</sup>

From his abode at the auspicious *Bardhamánapura*, his Majesty,<sup>(9)</sup> the great king, sovereign,<sup>(9)</sup> and supreme lord, the fortunate JAYA VARMA DÉVA, whom victory attends, son<sup>(8)</sup> of<sup>(9)</sup> YASÓ VARMA DÉVA, son<sup>(8)</sup> of<sup>(9)</sup> NARA VARMA DÉVA, son<sup>(8)</sup> of<sup>(9)</sup> UDAYÁDITYA DÉVA, acquaints all king's officers, Bráhmaṇas and others, and the *Pat'tacila*<sup>(10)</sup> and people, &c. inhabiting the

village of *Máyamódaca* which appertains to the thirty-six villages of *Fat'a*.<sup>(39)</sup> Be it known unto you: Whereas we, sojourning at *Chandrapuri*, having bathed, having worshipped the holy, beneficent and adorable BHÁWÁNÍPATI:—<sup>(18)</sup>

Considering the world's vanity :

for

This sovereignty of the earth totters with the stormy blast ;<sup>(22)</sup> the enjoyment of a realm is sweet but for an instant ; the breath of man is like a drop of water on the tip of a blade of grass : virtue is the greatest friend in the journey of the other world.—

Having gained prosperity, which is the receptacle of the skips and bounds<sup>(40)</sup> of a revolving world, whoever give not donations, repentance is their chief reward.—

Reflecting on the perishable nature of the world, preferring unseen (spiritual) fruit, [do grant] to be fully possessed, so long as moon and sun, sea and earth, endure [unto.....sprung from the race] of *Bháradwája*<sup>(41)</sup> .....settled at *Adriya-lambi-dávari-st'hána*, situated within the southern region, at *Rája brahma purí*.....

(The remainder, inscribed on a separate plate, is wanting.)

### No. 3.

#### *A Grant of Land inscribed on Copper, found at Ujjayani.*

(The beginning, inscribed upon another plate, is wanting.)

In respect of two portions<sup>(42)</sup> of *Bráhmaṇa*'s allowance, by exchange for two portions allotted to the attendant of the temple and the reader, to be held as assigned for the anniversary of the auspicious MÓMALA DÉVÍ ;<sup>(43)</sup> and in respect of seventeen *nivartanas*<sup>(45)</sup> of land, with eleven ploughs<sup>(45)</sup> of land, assigned to both persons in a partition of *Vícaricá gráma* ; the whole of the aforesaid little *Vaingapadra-gráma*, also a moiety of *Viccaricá gráma*<sup>(44)</sup> within the proper bounds, extending to the grass and pasture, with trees, fields and habitations, with money-rent, and share of produce,<sup>(33)</sup> with superior taxes, and including all dues ; for increase of merit and fame of my mother, of my father, and of myself, are granted by patent, with the previous gift of water.<sup>(23)</sup> Aware of this, and obedient to his commands,

they must pay all due share of produce, (33) taxes, money-rent, &c. to them both.

Considering the fruit of this meritorious act as common, future princes, sprung of our race, and others, should respect and maintain this virtuous donation, as by us given.(34)

And it is said,—By many Kings, SAGARA as well as others, the earth has been possessed. Whose-soever has been the land, his has then been the fruit.(35)

The gifts, which have been here granted by former princes, producing virtue, wealth and fame, are unsullied reflections. What honest man would resume them ?

This donation ought to be approved by those who exemplify the hereditary liberality of our race, and by others. The flash of lightning from *Lacshmi* swoln with the rain-drop,(46) is gift ; and the fruit is preservation of another's fame.

RÁMABHADRA again and again exhorts all those future rulers of the earth : this universal bridge of virtue for princes is to be preserved by you from time to time.(37)

Considering therefore prosperity to be a quivering drop of water on the leaf of a lotus ; and the life of man is such ; and all this is many ways(47) exemplified ; men therefore should not abridge the fame of others.

Samvat 1192, 3d of *Mágha sudi* (light half) ; witness the venerable *Puróhita*, VÁMANA ; the venerable *Svámi*, PURUSHÓTTAMA ; the prime minister and king's son, DÉVADHARA ; and others.

Auspiciousness and great prosperity.

R.

This is the sign-manual of the fortunate YASÓVARMA DÉVA.

*Adhi.*

*Sri.*

## NOTES.

(<sup>1</sup>) Both this and the following inscription begin alike, and contain several other parallel passages. There are gross errors in both ; but one has helped to correct the other.

(<sup>2</sup>) *Vyómacésa*, a title of *S'iva*, whose hair is the atmosphere.

(<sup>3</sup>) The crescent, which is *S'iva's* crest.

(<sup>4</sup>) *Smaráráti*, a title of *S'iva*. He is represented with his hair clotted and matted in a long braid rolled round his head, in the manner in which ascetics wear their's. Hair in that state has a tawny hue.

(<sup>5</sup>) Nightless, endless : eternal.

(<sup>6</sup>) *Mahá-cumára* : a royal youth, a young prince.

(<sup>7</sup>) I am not entirely confident of the meaning of this passage.

(<sup>8</sup>) *Pádánud'hyáta*, an ordinary periphrasis for son and successor : literally, "whose feet are meditated, i. e. revered, by ....."

(<sup>9</sup>) The additions are those usually borne by sovereign princes among the Hindus. *Bhat'áraca* answers to the title of majesty. *Ad'hirája* is a sovereign or superior prince. *S'rí*, signifying fortunate or auspicious, is prefixed to every name.

*Varman* is the customary designation of a *Rájaputra*; as *Sarman* is of a *Bráhmaṇa*. The term enters into composition in the names of many of this family.

(<sup>10</sup>) *Pat'acila* is probably the *Pat'ail* of the moderns. The term occurs again lower down ; and also in the next grant (No. 2).

(<sup>11</sup>) Pronounce *Baräud-grám*. *Surásaní* appears to be the district, or province, in which it is situated.

(<sup>12</sup>) Perhaps *Ughavan* rather than *Ur'havan*.

(<sup>13</sup>) This seems to be the name of a district.

(<sup>14</sup>) An apanage, comprising twelve great districts. *Mahá-dwádaśaca-mándala*, seems to have been held by this prince, under a royal grant from his father. He did not become his successor : for JAYA VARMA is, in another inscription, named immediately after YASÓ VARMA ; and was reigning sovereign.

(<sup>15</sup>) *Dhára* was the capital of this dynasty.

(<sup>16</sup>) Anniversary of the death. It appears, therefore, that NARA VARMA died in 1190 *Samvat*.

(17) The allusion is to the five great sacraments, which a Hindu is bound to perform.—See *Menu*, iii, 67.

(18) *Bhawánipati* is a title of *Siva*, husband of *Bhawáni*. In the following inscription, the name again occurs in a similar manner, with the further designation of *Varávara-guru*.

(19) The *áhuti*, or burnt-offering ; consisting of boiled rice, with *tila* (*Sesamum orientale*), *cusa* (*Poa cynosuroides*), and *śamí* (*Adenanthera*, or *Prosopis aculeata*).

(20) An *arghya* is a libation or oblation, in a conch, or vessel of a particular form, approaching to that of a boat.—*As. Res.* vii, 291.

(21) *Capilá* probably is fire, personified as a female goddess.

(22) *Abhra* is a cloud ; and *Váta*, wind : whence *Vátabhra*, a windy cloud. Or *abhra* may signify the etherial fluid (*ácsa*). The stanza is repeated in the next inscription.

(23) A requisite formality in a donation of land.—See *Digest of Hindu Law*, ii, 276. *Treatises on Law of Inheritance*, p. 258.

(24) Erroneously written *A'vast'hica* in the text. Its derivation is from *A'vasat'ha*, a house: and it bears reference to the householder's consecrated fire (*gárhapatya*). HELÁYUD'HÁ, author of the *Bráhmaṇa-sarvásṭwa*, has, in the epigraph of his work, the title of *A'vasat'hica-mahá-d'harmádhyacsha*.

(25) This probably should be *Mihira*, which is a name of the sun.

(26) *Dwivid* is one who studies two védas ; as *Trivid*, one who studies three.

(27) The text exhibits *A'sláyana* ; doubtless for *A'swaláyana*, by which name one of the *Sác'hás* of the véda is distinguished. *A'sWALÁYANA* is author of a collection of aphorisms on religious rites (*Calpa sútra*).

(28) *Gótra*, descent from an ancient sage (*Rishi*), whence the family name is derived. There are four such great families of *Bráhmaṇas* ; comprehending numerous divisions.

(29) *Pravara*, lineage traced to more of the ancient sages. The distinction between *Gótra* and *Pravara* is not very clear. MÁDHAVA on the *Mimánsá*, 2. 1, 9, names these very three families as constituting a *Gótra* ; and gives it as an example of *Pravara*.

(30) This, which seems to be the name of a country, is differently written in the next inscription. Perhaps it may be a branch of the *gótra*, or family, from which the donatory derived his descent.

(31) *Mála*, signifies field ; and *Cula*, abode. The passage may admit a different interpretation.

*Mála* implies, (as I learn from Major Tod), according to the acceptation of the country, land not artificially irrigated, but watered only by rain and dew.

(32) An eclipse of the moon appears, from calculation, to have taken place at the time here assigned to it: *viz.* 16th July 1144; as in the preceding year, 28th July 1143.—*Art de vérifier les Dates*, i, 73.

(33) *Hiraṇya*, gold: rent in money.

*Bhága bhóga*; in another place, *bhágábhóga*: share of produce, rent in kind.

(34) This stanza, a little varied, recurs in the third grant (No. 3).

(35) This also recurs in the same (No. 3); and is likewise found in a grant translated by Sir William Jones.—*As. Res.* vol. i, p. 365, st. 1.

(36) A quotation.—See *Digest of Hindu Law*, ii, 281, and *As. Res.* ii, 53. Also, i, 366; and viii, 419.

(37) The remainder of the stanza (which may be easily supplied from the other inscriptions: See the next grant; and *As. Res.* vol. i. p. 365, st. 3, and vol. iii. p. 53, and vol. viii. p. 419) was probably followed in the second plate, by further quotations, deprecating the resumption of the gift by future sovereigns: and to which was subjoined the sign manual, with the names of attesting officers; as in the accompanying grant by YASÓ VARMA (No. 3).

The bridge of virtue, which signifies “the maxim of duty,” bears an allusion to RÁMA’s bridge, to cross the sea to *Lancá*.

(38) These two stanzas occur also in the preceding inscription.

(39) *Vat'a-c'hédaca-shat'-trinsati*; thirty-six villages of *Vat'a*: for it should probably be read *C'hétaca* (which signifies a village) instead of *C'hiédaca*.

(40) *Valgágra-d'hárá-d'hárá*: an allusion is probably intended to *D'hárá*, the seat of government of this dynasty. *Valga* signifies a leap; and *d'hárá*, a horse’s pace.

(41) The grantee was either the same person, or one of the same family, as in the preceding grant; for the designations are identical, so far as this reaches.

(42) For want of the first plate of this patent, the beginning of the second is very obscure; and perhaps not rightly intelligible, without divining what has gone before. I have endeavoured to make sense of it, but am far from confident of having succeeded.

(43) MÓMALA DÉVÍ was not improbably the name of YASÓ VARMA’s mother;

and the anniversary is that of her obsequies : as in the preceding patent for a grant on the anniversary of the obsequies of YASÓ VARMA's father. Else it may be the annual festival of an idol of that name.

(44) The name is written *Vicaricagráma* in one place ; and *Viccaricagráma* in another.

Major Tod observes that the ancient name of *Burhánpura* is *Cari-gráma*.

(45) *Nivartana* is a land-measure containing 400 square poles of 10 cubits each, according to the *Lilávati*.—See *Algebra of the Hindus*.

(46) I have here hazarded a conjectural emendation ; being unable to make sense of the text, as it stands. Perhaps the transcriber had erroneously written *tundalá* for *tundilá* ; and the engraver, by mistake, transformed it into the unmeaning *vandalá*, which the text exhibits. *Lacshmi* is here characterized as the thunder-cloud pregnant with fertilizing rain.

(47) *Chanudhá*, in the text, is an evident mistake ; it should undoubtedly be *bahudhá*. Several other gross errors in this inscription have been corrected ; too obviously necessary to require special notice : as a short vowel for a long one, and *vice versa*.

एवम् ॥ श्रीकृष्णो युद्धसंघात् सतिग्नेमकेशो से  
 तु दृष्ट्वा नातिः कल्पालमनिरुद्धराः कल्पान्नसमाट  
 दित्यरेवणावृथातपरमजहानकवहारातिराङ्गकप  
 शोधशारतमूर्दिवणावृथातसमतप्रसास्त्रापतसम  
 मद्भाष्टादशक्तमष्टलयोगात्तरमनात्तागुवासली  
 लक्ष्मिप्रियक्षिप्तकिलक्ष्मिप्रियादीवाद्यात्तरावद्व  
 धाशोत्स्त्रादरनव्रीतिक्रमकालतीतसमृद्धिरेक्ष  
 धर्मादरसावृत्तिरिक्ततीर्थाम्बानिः स्त्रावादवक्षिप  
 द्याहुतिजिहिं रथरतसंदत्तानवृत्तिरुद्धीरिक्षांट  
 त्रललवतरलतरं प्रीतिरतनेतावृक्षाउक्तराग  
 एक्षणागुडलविहुसमानगणावर्म्मः सत्त्वापूर्व  
 हाङ्गमात्र धरतरहुक्त्रादिरसतार्दस्यरातिः प्र  
 श्रीमहिरस्यामिष्ठो त्रुच्छीविश्वरूपसुतमारति  
 र्क्तमालाकुलोनिर्विनिः कृष्णसहित्तेवणीक्षप  
 माननप्रदात्रो समृद्धतारेतदादराकृष्णया र  
 स्त्रानिः ० तो श्रामिकोउदकप्रवृक्ततयारासानजप्र  
 र्वत्तेस्त्रयात्यद्यमानकर्त्तिरथतामान्ना ग  
 र्मात्रेतत्पुण्यफलं वृद्धाभ्रस्त्रद्वंशाङ्गेरत्येरपि तावि  
 नाङ्गनिः सगरादितिः १ दास्ययस्यदाहूनित्तस्यात  
 हस्यालिविष्ट्राय ज्ञायनक्षमिः ॥ सर्वान्नितग्रावि

नियोमकेशोसोद्धृश्वर्णायविजर्तिंतं। पेवं) सिनसलेत  
 राः कल्यान्नमायादामतिद्विलयप्रिह्नलाः॥ परमस्तदनुभव  
 गहाचाङ्गातिगङ्गपरमत्तर्यैनवरमीटतपादाबुयोतपनमेतद  
 अपशास्त्रापतसमविगतपंतमहाशशालंकारतेराङ्गमानम  
 नात्तागस्तवसलीक्ष्वहवडकुदग्नमातशासुरल्पशाघाटिक  
 गाल्पाग्निगावधावधाव्यसुप्तः संविदितं॥ यज्ञाश्रीमहारायाम  
 तीतसमुत्तरे कनवत्यर्थिक् रात्रिकादशेषुकार्तिक्करुदिक्क  
 तेः स्वात्मादत्तुष्मिगुणप्रिह्नत्यर्थित्वा तगवत्तेत्वानीप  
 ानवृत्तश्चेतिकमांयं कपिलं विः प्रदक्षिणीकृत्वासंसारस  
 ावृक्षाउक्तवात्तान्नवित्तमिदं वसुभिपत्तमापत्तम  
 गावर्म्मः सत्त्वापरमादापरालाकृद्यानि॥ परमाकृत्याम  
 वादस्य तिः प्रदग्नयश्चाल्पाग्नेशातिविनाटहिराट  
 उपसुत्तमावत्तिः कवीद्वन्दणलायडप्रिलितितवृद्धु  
 तदहि। सेवणीक्षपत्तदाङ्गावित्तोव्वुष्टकटवियहोरेङ्ग  
 ादशाक्षुद्याराग्नुदिपंतदद्यासामध्यहाएवित्त  
 तद्यारासानन्नप्रदालो। तद्वज्ञयोर्योमयोनिवासिसम  
 द्वरायत्ताग्निग्नादिकमाहायवर्णविविष्टैत्तृत्वास्त्रु  
 डेगत्त्वायेरप्तित्वावित्तप्रतितिः स्वर्णादायायेमवृण्ड्यालनी  
 यदाहूमित्तस्यतस्यतदाएलभ्या॥ ह्यदत्तिएवद्वज्ञाच्चात  
 ॥ सर्वान्तव्वाविनः प्रार्थित्वास्त्रामात्तुद्यादावात्तरा

प्रेदवं सिनसलेयां नग्नी ग्रन्ति नारुतिं न व  
 ०॥ परमप्रदान न रुमहारा ग्राविणे परमये रथी । द्या  
 रा दावु द्या तपरमे तद्यारक महाराजा विग्रह परमश्वर ॥  
 कुरु रविरा इमान्मदा कुमार श्रील द्यो वर्मा ददता ॥  
 आसु रह्म प्राप्ति कास चूदुष वाक् प्रामाद्या उसमे  
 ब्रह्म श्रीमहारायां महाराजा विग्रह परमश्वर ॥  
 ऐषु कार्त्तिक रुदिष्ट शृणु संज्ञान महारुद्यो नर  
 त गवत्तेन त्वं नीपति समत्यर्थु समुकुर यज्ञा ॥  
 सीकृत्य संसार स्थासार तां देखा न लिनी दल गत  
 अविष्ट रामापात मात्रमधुरो विष्टयोऽसौ गः ॥ प्रा ॥  
 ॥ परमाकृत्य शृदल रडा तरिस्ता न विक्रिमत न न  
 तिवनित हिता तक्षीट व्रात्या हित दरकुर  
 रिलिति तव दुष्ट द्या मउष तरा क्यामे सवा  
 कृट विद्युहो रडा कृद्या वदुदक पूर्वक तया षा  
 गा मन्त्रहारा पर्वता शोमतित्येषां पूष्प न रवा  
 यो निंवा सिसमस्त परह किला दिला कोल्ला क  
 वेत्र दैत्य त्वास द्वृम सुष्ठो समुंद्र न स हम्मा सा मो  
 यं महव्युष्मा लनी यष्टुति यतो तु दुति विष्वसुक्तु क्ला  
 दति परदत्ता चोद्या हृत वसुवना ना ॥ ऐष्टिवर्ष  
 स्त्रया द्या दात नाम न दः सामाद्या यज्ञवर्मा क्ला

त्रिमि॥ यीज्ञद्यो अरु दस्या॥ कु सति यो मके शो सि  
द्वै दृष्ट्वा नातिः कृत्या लम निरं कुटाः कृत्या न्न समाट  
दि त्यरु रवणा द्वात्या तप्त भूत वान कवहा जा तिरु कु प  
शो या शात्यर्म्मद दरणा कु द्वात समात परास्ता प्रति सम  
मद्वाहाद शक्तम इलयो गुरु शमन त्ता गु शवासण  
स्त्रियो द्विकु प्रह किल कु ब्रह्मा दी द्वाह्या ज्ञ ब्रह्मा व  
या शो त्यर्म्माद वन श्री तिकु मका लती त समु त्तमे कु  
धर्म्मद व सम्बूल निकु ती धर्म्मात्ता निः स्त्रा त्राद वक्ष उ  
द्या दु तिति हिं रथ रत संदत्ता न व त्रु छु ति कां ट  
त्रु लल वत रल तरं त्रु रवत रवने त्रा व वृष्टा उ कु रा ग  
ए लक्षणा गु डल विद्वु समा न गणा वर्म्मः सत्ता प्रव  
हाज्ञ गात य त रहा ज्ञ चा द्वि र स वार्द स्ता रु तिः प्र  
श्री महि र स्ता मिठो त्रु श्री विश्व वृष्टा सुत भाव ति  
र्म्मा लाकु लो निविनि। कु रु सहि। ते वर्णी कु प  
मान न प्रदात्रो। समु त्ता र रो त द्वादशा कु षु या र  
स्ता तिः ० तो श्री मिउ उ दक प्रर्व कृत यारा स न न प्रव  
र्षते स्व यावा त्यद्यमा न कर द्वि र ए त्याग ना ग  
चो रे त त्यु ए फलं वु द्वा अस्मद्देश ज्ञ र यो र यि ता वि  
ना कु निः समारा द्वि तिः। द य य य द य द य द य द य द  
द य

तिथोमकेशोसोद्भूष्मायविजितिता।प्रदत्॥सेनसलेत  
टाः कल्पान्नमगायाहामतिद्विलयपिह्नलाः॥एमहायन्नरुमन्न  
महायाहारिगङ्गपरमत्तर्यैनृतमीटतपादाबुधातपनमेतद  
प्रपशान्नापतसमविगतपंरमद्वाशश्वलंकारतेराङ्गमानम  
नात्तागसुवासणीक्ष्वहवडुदग्रमातशसुवर्णपाणादिक  
काल्पान्नतिगाव्वावद्यसुप्तःसंविदितं॥वहायैमहारायाम  
तीतसमुत्तरे कन्दवत्यर्थिक् रात्रिकादरैषुकार्तिक्युदि  
सः स्वात्रादवक्षिमगुणपिह्नस्त्रियित्वात्तगवत्तेत्तर्वानीप  
नवद्विष्टिक्मांयं कपिलं निः प्रदक्षिणीकृत्यसंज्ञास  
तावक्ष्वाउक्तरात्रात्तवित्तमिदं वसुभिरप्तरमाणतम  
वर्म्मः सत्त्वापरमाद्यपरालाक्ष्याना॥पतमाकृत्यक्ष  
वादस्यत्यतिः प्रवर्गयश्चाल्पादनरात्रिनाटक्षिणाम  
उपसुत्तमावद्विक्षीवनणलायडपरिलितितवदु  
तद्विद्वान्नदराक्षुद्यारागुदिपंतदर्यासामध्रहापर्वती  
स्तयारासनजप्रदालो॥तदन्नयोर्यमयोनिवासिसम  
द्वरायत्तागज्ञागादिकर्माहायवलविविधैत्तेत्वासवृ  
डेनायेरप्तित्वावित्तेतिः सम्मादायायं भव्युष्माल्लनी  
यदाहृमित्तस्यतस्यतदाप्तलभ्या॥त्यदत्तोपरदन्नाच्चात  
॥सर्वान्नतव्वाविनः प्राप्तिवडासूम्यात्तप्यादावातरा

प्रेदवत्) सेनसालेयामृमद्वान्नाकुनारुता त्वं  
यां॥०८८महान्नरुमद्वारामृकिएऽप्यमित्यरथी द्या  
रादाबुद्धातपनमेतद्यारकमद्वाराहातिगद्यपरमश्वर्ग॥  
स्तुरदेवाहमानमद्वान्नमारथीलयीतर्म्माददत्थाग्र  
ग्रासुवर्णप्रापादिकासम्भृद्यवाक्यामायाः सम  
वायीमद्वारायामद्वाराहातिगद्यपरमश्वर्ग॥  
गोषुकार्त्तिरुदिष्टृमूर्खसंज्ञानमद्वाहमृश्वर्गीनर  
तगवत्तेत्तद्वानीएतिसमत्यर्थ्यमीकुर्याति जाग्रा॥  
मीकृत्यसंज्ञास्यासारतांद्युम्नानलिनादलगत  
भविष्यतमापातमावृमधुरोविषयोऽसोगः प्रा॥  
॥०८९परमाकृत्यश्वद्यत्रिस्त्रानविक्रिमितजन  
तिवनितहितायातकस्त्रीद्याल्लाहित्वदरकुर  
रिलितित्वद्युम्नामउषद्याक्याम्भेसवा  
क्षेत्रिकटविश्वाहोरेडाक्षेत्रावदुदकप्रवृक्तयाषा  
यामन्त्रहापर्वती शोमतित्येषांप्रदत्तवा  
योनिंवासिसमस्तपदकिलादिलाक्षेत्राक  
वेत्रवद्यैत्तृत्वासद्युम्नाप्येसमुप्तेनमहम्मात्मा  
येमहेष्वालनीयश्वतियतोरुद्युतिवेसुक्त्तुक्त  
त्वापरद्यजाच्चाद्याहृतवसुवनाम्ना। एष्विवर्णम  
स्त्रियाद्यावात्तन्मनदःसामान्याद्यवर्म्मास



दक्षिणीकांग्रोऽत्पदमर्थं॥ इवतिव्यो मते  
 ग्रामं दर्शनीश्च साले र्वाङ्ग द्वीकां करा कृ॥  
 एमनिश्चकां बां कल्पा न्रसमग्रो द्वामतडि  
 उस्तमावसाकृपरमतद्वारकमन्नाराङ्गाविराङ्  
 तादाभवातपरमतद्वारकमन्नाराङ्गाविराङ्  
 थातपरमद्वारकमन्नाराङ्गाविराङ् परमेश्वरण  
 महद्वारकमन्नाराङ्गाविराङ् परमेश्वरणीम  
 वटवेटकष्ठं शतं द्वन्नादमोडक्यामेसम  
 तिनिग्रसिंपद्विलक्षणपदादीत्रवेददत्यात्म  
 क्तितेरत्माहिः त्वात्वावगवरुत्तेरगत्तेत्वगत्ते  
 द्विष्णातवान्निः वातात्त्वविचुमिदं वचुम्भुविपत्ता  
 शप्राणात्माणाय इत्विं दुत्तमाजगाणावर्म्मः  
 उत्तमांसारवेक्षागंधरामिनांशुद्विं प्राप्ता  
 लभ्यु॥ ५५ तिङ्गतो रिनश्वरं त्वव्वप माकल  
 भुज्ञोऽस्मिन्द्वितिसम्मालं द्वावत्यन्नादकृ  
 त्वःणतिं अदिलविं ○ दावरीत्वात्त्र

यतिंश्चोमके शोऽसोमः सर्वामति ततिंग  
 कंकराकृतिम् ॥ तन्वं द्रवः त्वं रागतेष्वकला  
 दोद्वामतिदिव्लदपिंगलाः ॥ श्रीवद्वैमान  
 कान्दारकाविंगरक्षणरक्षेशुरश्चोनदमादित्याद  
 रक्षाविंगरक्षणरमश्वरश्चोनरक्षिमदेवणादु  
 लपरमेश्वरश्चोनशोवर्म्मदेवणादानुवृत्तातर  
 मेश्वरश्चोमह्नयवर्म्मदेवोविजयोदद्वौ ॥  
 क्षयामेसमत्वराक्षुपुष्टिष्वान्नद्वाणोत्तरन्तु  
 वेवदत्वानुवृत्तं संतिदितं यव्वा ॥ वंदपुरीसमावृ  
 गतं तंतवा तीपतिं समत्वं वृत्तं तारस्यासारात्  
 उभ्यं त्रिपत्यमाणातमावमधुरोविपद्योपहोग  
 गाणां वर्म्मः तरवापरमाद्वारलोकद्वाद्वौ ॥  
 श्रिंश्चापाण्डोनदुतिष्वापरगतीपः ॥ रंड  
 व्वपनाकलद्वादृष्टिलमरीकृतार्वदा ।  
 त्यन्ताद्वारक्षां रक्षवद्वृष्ट्योदहिनादशा  
 नदरीक्षान्तवि ॥ निन्नतादलरहीक्ष ॥

त्रैस्त्रिंशीक्रमोऽत्मदद्वर्ष्यावं॥ ऊरुतिंश्चोमते  
वृष्टिं दत्तीशि रसाले र्याङगद्वीक्रमं कुरा कृ॥  
एमनिशंकराः कल्पान्नसमद्वामतदि  
उस्तमावा साकृपरमहद्वारकमद्वारकाविं  
तादात्मवा तपरमहद्वारकमद्वारकाविं रकृ  
थात्॥ रमहद्वारकमद्वारकाविं रकृपरमेश्वरण  
महद्वारकमद्वारकाविं रकृपरमेश्वरणीम  
वट्टवेटकृष्णं शतं दद्वमादमोडक्या मेसम  
तिजिगासिंहदक्षिलकृपदादीर्घवो तदत्यात्म  
तितेरत्माहिः त्वात्वावगवरुत्ते गतं तं तवा नै  
दृष्टातवान्निः वातात्त्विक्तमिदं वक्तुं भूत्रिपत्ता  
शश्राणात्मुगायकलविं दुत्तमाजगाणावर्म्मः  
त्रवत्तं सारवेक्षायं अरक्षगमिनां श्रित्रां प्राप्त  
लभ्यत्॥ ६३ तिजिगतो रिनस्वरं त्वव्वप मार्कल  
मुक्त्वा अस्त्रिरक्षितिसम्मालं द्वावत्वान्नाह कृ  
त्वः प्रतिभुदियलवि      ○      दादरीत्वा त्र

युतिंद्योमके शोऽसोमः सर्वायति तत्तिग  
 कंकुरा कृतिम् ॥ तन्वं उवः त्वं रागतैश्चता  
 दोद्यामति द्वलपिंगलाः ॥ श्रीवृद्धमान  
 कान्दाराङ्काविराज्ञपरकेशुरणीनदयादित्याद  
 राङ्काविराज्ञपरमश्वरणीनरपर्मदेवपान्तु  
 तपरमेश्वरणीयरो वर्मदेवपानात्पृथ्वीतपर  
 मेश्वरणीमहायवर्मदेवो विजयोदयो ॥  
 क्षयामेसमत्तराकुपुष्टान्ववाह्याणोत्तरात्  
 वोत्तदत्तवान्वत्तसंतित्तयवा ॥ वंदपुरीसमावा  
 गतंतंतवा नीपतिं समत्यवृत्ततारस्यासारता  
 अच्छम् त्रिपत्यमाणातमावमधुरो विषयोपलोग  
 गतां वर्म्मः तरवापरमाद्वारलोकदाता ॥  
 श्रित्र्यापाश्चेनदडुत्तिलापरवानीपः ॥ रंज  
 वृपमाकलद्यादृष्टुलमरीकृतार्वेदा ॥  
 तरन्त्रावह्यां राजवृह्याषु द्योदहिनादशा  
 दरीक्षात्रवि ॥ निन्नतादलरह्याज ॥

श्रीमामलद्वयीसंवत्सरि कक्षलित वाहृशमा  
 द्वयस चूहिरी करि क्राया नवि सगडर जनह  
 रिलिखित लघु विंगण ० इग्राम मन्त्रघारि क्रि  
 गदि रथ्य लगलाग; तापरिकरः सर्वा दायस  
 श्रैवेकतदा प्रदक्षिण ब्रवी अपादी भ्रमा न लगला  
 न त द्यं। सामाञ्छित तनु एफलं उष्माई स्थाँ राडि  
 श्यः पालनी द्रव्या उक्रं ग्राव झुरि वै सुभ्रुक्षा र  
 द्राबीह टता निषुरा न रिद्दी नानि तम्मा ईद  
 रादीता। यस्मां छालक मञ्जुका र मुद्रा द्रहि र  
 नाद्रादाने पर्लं परदशः परिपालने रा॥ सर्वा  
 न्यादं धम्मास त्रुट्टिणां कालिकाल पालन  
 उष्माजीवि तं रा स कलमिद भुद्रा द्रतं र उभन  
 दि ३२०९ रादितर ऊर श्री गमन चामिर झु  
 भं गलं जद्याशीः॥



# कृष्णताम

# स

रक्तलित वाहू मानदे रत्ना काहू देल हवा परि रत्न  
 जवि गगड़ र जड़ जहा त्यावृनि वै न सप्त रात्रा एतत्तद  
 दुगा मन्त्र धारि क्रिक्रि कावा माहू शब्द सी मावा दति गार  
 उरि कर; तर्बा दाय समत वा माता प्रिया रात्रा न शुष्टु थार  
 आपादी अमान त्रगलग कर दिर आटिङ भज ज्ञात गण विल  
 फलं भूमि इस्माहू राजे र न्ये र पिणि वारली कृहि च स्मृत  
 राहुलि वै सुभुक्ता राजसि; सगरा दिहि; द्रष्टु द्रष्टु द्रष्ट  
 दद्दी नानि तम्मा ई दशक्ता गणि। निर्माल्य गति प्रति मा  
 लुदा र मुदा दरहि र न्ये शुदा न मिद मधु भुमा द नी द्वा ल  
 परि पाल नेरा॥ स वीन ताज्जाति नः पार्विर दाज्जा त्राज्ज  
 माल माल पाल नी द्वा र वहि॥ उति कमल दलां उति  
 द लुक द ते र उभन दिपु उषे॥ पर की त्रिवा विला था  
 शी वामन द्वा मिर क्रि र श्री पु डाषा त्रममन्ना प्रक न राड  
 मंगलं मद्दाशी॥

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तितिति द्वाजा राजा कशी

संविधा

जामा

द्विद्वयपरिर्त्तं बग्गा द्वागमाप्य कीयन्नदल  
 सप्तदशका प्रत्यक्षले कादशक संवेतवत्तुः  
 सीमावृत्ति गाररप्प द्वे नेत्र दृष्टवालाकुलः  
 वारानसी अद्य श्रीदासाहित्य द्वाग्राम नवादक  
 देवकी ज्ञातवग्निभिर्द्वितीया सर्वं गेता त्यात्पुरा  
 वल्ली कृहिं चल्ला त्युद्वृत्यन्नीदाद्याद्यमनुवत्त  
 हिः। द्वच्छ्रद्यद्यदात्रमित्रच्छ्रात्यतदाद्यलग्ना  
 र्णील्यवान्निप्रतिमानितानिका नान्नसाध्वः। उन्ने  
 मन्त्रुमादनीद्यालभ्यान्निद्विद्वलद्वयुद्वद्वर्तद  
 गार्विवडान्नद्यान्नमाद्यावावतरामन्तुः। सामा  
 न्तिमग्निदलान्नुविद्वलालोशिवमन्तुवित्तम  
 वीत्रद्याविलाप्याउति। स वृत् ११८२ मार्ष र  
 ममद्याप्रक्षन राकुष्ठशीटरधर पृष्ठतद्य॥

गाराडशीमद्याविलाप्याउति।  
 गाराडशीमद्याविलाप्याउति।

भाणागलटपत्तारणमाल्यमध्नुशामा  
 द्वयसञ्चाहरीकरिक्रायानविसगडरद्वन्द्व  
 रिनिरिखतलञ्चुविंगण० इग्रामन्नघारिक्रिरि  
 सदिरएलगल्लाग; त्वापरिकरः सर्वा दायस  
 श्रैवेकतदाप्रदक्षिण्वायादीयमानवगाल  
 नितद्यं। सामाञ्चरितसुरुषफलं उक्षइस्मादं शारि  
 शुः पालनीद्रश्चाउक्रं ग्रावद्धर्मि वैसुभुक्त्वार  
 द्वाबीहटतानिषुरानिंदिद्वां नानित्तम्मा ईद  
 रादीता। यस्माङ्कालक्रमचक्रारमुदादरहि र  
 नाद्वादानेष्टलं परदशः परिपालनं र  
 न्याद्यं धम्मासद्वृणांगोक्तालिकालिपालन  
 उष्णजीवितं रासकलमिदसुद्धदत्तं र उभन  
 दि ३२०९२ रादितरक्तारशीरामन व्यामिरद्व  
 भंगलं जद्वायीः॥



# कृष्णताम स

# ବିଜ୍ଞାନ ପରିଷଦ

FAC-SIMILE OF A GRANT OF LAND, INSCRIBED ON COPPER, FOUND AT UJJAYAN

त्रिलोकपारपतं गणेशं ब्रह्माण्डं काषायनदम  
 सप्तदशका प्रत्यक्षले कादशकसंवेतवत्तद्धु  
 त्सीमावृष्टिगाररप्पद्मनाभं त्रृह्णिलाञ्जलं  
 वारानन्दश्चाद्यशालिवृद्धाद्यशासनवादक  
 देवकम्भज्ञश्चरणविधिविर्वचनं वेता त्यासुप  
 वल्लं वृहिं चल्लं त्रृह्णिलादाद्यमनुवत्त  
 हिः। त्रृश्चाद्यवद्विविज्ञात्यतदाद्यलग्नं  
 र्हाल्यवान्निप्रतिमानितानिकानामसाध्वः। उन  
 मन्त्रमुमादनीयालभ्यान्निदिदलद्विदुदर्द  
 ार्विवदान्नाद्यान्नाद्यावावतरामन्त्रः। सामा  
 निम्बलदलान्निदिलालेशिवमन्त्रित्यग  
 ान्निविलाद्यान्निदिति। स अवृत् ११८२ मार्गे  
 वममद्याप्रकरणाङ्कुशशीटरधरं पृष्ठतद्य॥

# गणेशावलोक्यामृतम्

## गणा

( Executed & Printed from Stone by S. Nethaji, )